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dent upon them either for their origin or for stimulation. Except for these differences, however, Wallas would probably admit that his general conception of "dispositions" owes much to McDougall's doctrine of instincts. This book makes it evident that those hasty readers of *Human Nature and Politics* who classified Wallas with the crowd psychologists were in error, and that he is in no sense an anti-intellectualist. On the contrary, Wallas maintains that thought is the mental process of most value for the Great Society, and the two longest chapters in the book are devoted to a consideration of the social value of each form of thought—memory, imagination and reasoning—and of the question through what forms of social organization and procedure thought can best be carried on. In this connection various British governing bodies—town and borough councils, cabinets, and houses of Parliament—as well as the American Congress, are discussed. The concluding two chapters respectively consider through what social organizations the Great Society can best achieve its will, and how best secure the happiness of its members. In this connection private property, socialism, syndicalism, and the feministic movement all come in for critical appreciation.

It is impossible in an outline to do justice to the richness and suggestiveness of a writer like Professor Wallas, whose service in great measure consists in his rich store of illustrations drawn from wide administrative experience and acquaintance with men in our generation. He presents the empirical significance of each theory and point of view as it actually works out in public life most concretely and convincingly.

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From Locke to Montessori. A Critical Account of the Montessori Point of View.

By WILLIAM BOYD. New York, Henry Holt and Company, 1914.—pp. 271.

In the introductory chapter, after mentioning the wide popularity of Madam Montessori's educational theories, the author expresses the belief that it is necessary to examine the postulates of her theory before subscribing to it. "Especially," he says, "we must know whether we are in substantial agreement with the general view of life taken by Dr. Montessori before subscribing to her educational principles" (p. 17). It is refreshing to find an author with the courage to pass beyond the stereotyped phrases of a popular educational plan to an examination of its philosophy of life. Many pages have been written about Montessori in which the reader is never led to suspect that there are any philosophical conceptions underlying the *ipse dixit* rules of her program. Many of her most enthusiastic followers have apparently been satisfied to repeat her profession that she has no preconceived notion of the nature of education. This is a curious case of self-deception; for even if it were not evident upon general principles that educational theories are built upon philosophical conceptions he who runs may read that Madam Montessori, notwithstanding her sincere protest, has a very definite philosophy of life back of her rules of education. The author further increases our confidence

in his leadership when he continues in the introduction: "Any effective criticism of Montessori and her methods must therefore in the long run direct itself to her fundamental ideas. For this reason, there is much to be gained by making the first approach to her system indirectly through a study of its ancestry in the world of ideas" (p. 17).

The book is divided into two parts. Part I deals with the historical background of Montessori's theory. Beginning with Locke, the author treats briefly Condillac, Pereira, Rousseau, Itard, Seguin, and Montessori. This historical part of the book probably determined the main title, although the reader must feel that the author's interest was primarily in Part II, which is a critical exposition of Montessori's theory. Part I is entirely subordinate to Part II and, as might be expected, does not give a full account of the educational theories of the persons mentioned. The biographical data is well chosen for the general reader although it is too limited to be of service to students of education. One purpose of this part of the book is admirably furthered. That purpose is to prepare the reader for the author's point of view in criticizing Montessori's philosophy.

In Part II the author resolves Madam Montessori's philosophy into three main ideas which, when they are stated, are quite easily found in the historical outline that preceded. He states these ideas as follows: "The first is the principle of individuality: that each person manifests in a unique way the mysterious life-force, and attains to the most complete realization of his own possibilities by following the direction given by his individual impulses. The second, which is in some sense deducible from the first, is the principle of freedom: that the individual in maturing his powers and becoming adapted to social life through education develops best in the absence of conventional restrictions on his individuality. The third is the psychological doctrine which makes the senses the basis of the higher life of man and requires their cultivation in early childhood as the precondition of complete success in later education" (p. 183). He rightly points out the fact that these theories "are all adumbrated in Locke" and "are explicitly enunciated by Rousseau."

The criticism of the three principles which follows is clear and convincing in style, although based on no arguments that are essentially new. In reality the conceptions which he examines are much older than Locke, and the arguments against them are at least as old as the dialogues of Plato. Chapter IX, *Individuality*, is especially worth reading. It leads to the conclusion that "Dr. Montessori's discussion of individuality is vitiated by her failure to realize that human individuality is a social not a biological fact" (p. 211). The remaining chapters—*Freedom*, *The Education of the Senses*, *The Omission of the Humanistic Subjects*, and *The Children's House*—are based upon the conclusion of Chapter IX.

The book is well written and valuable. It is welcome, especially in a field where clear thinking has too often been out of favor and where philosophy has been abused. It should be of great service to the college student or

teacher who is endeavoring to keep his balance amid the confusion of present-day educational theory.

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Ursache und Bedingung: Widerlegung des Konditionalismus und Aufbau der Kausalitätslehre auf der Mechanik. By GUSTAVE HEIM. Leipzig, J. A. Barth, 1913.—pp. 62.

The author's prime endeavor is to show, in opposition to Verworn and von Hansemann, a distinction between the cause and the conditions of an event; this naturally involves as a secondary aim, some definition of the causal relation. Herr Heim first demonstrates by examples that not all the conditions of a given result are of equal value, though all may be equally necessary. Some contribute the positive amount of work that is done, others determine the mode in which this work is accomplished. In fact, a typical case of causation, drawn from mechanics, may be exhaustively analyzed into the factor that performs work, and the factors that by their resistance fix the character of the effect. The former agent is the cause, the latter are the conditions in the proper sense. In the motion of the billiard-ball, the stroke of the arm is the cause, the elasticity of the ball and cushions, the friction of the cloth, the temperature, etc., are the conditions. "Ursache ist eine Sache welche Arbeit leistet" (p. 25) and "Bedingungen sind (ausser der Ursache) Dinge, auf welche Arbeit geleistet wird (bearbeitete Dinge)" (p. 26). Further characteristics of causality are: (1) a cause may be a thing, person, state, or process (p. 28 and pp. 53 ff.), (2) the cause is not equal to the effect, but to the effect multiplied by a constant, and therefore is proportional to the effect (pp. 44 ff.), (3) many causes often combine to produce one effect (pp. 57 ff.). On several points one feels the need of further discussion—especially on the alleged personal causation; and the idealistic view of Lotze and Bosanquet should be explicitly discussed in the criticism of Verworn's thesis. Such imperfections, are, to be sure, almost unavoidable in so short a treatise. In spite of brevity, the clearness and relevancy of the author's thought, the concreteness of his method, are striking, and lead us to desire a more extended monograph from him on this subject.

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Premiers Éléments de Pédagogie Expérimentale: Les Bases. Par J. J. VAN BIERVLEIT. Gand, I. Vanderpoorten, Paris, Félix Alcan, 1911.—pp. xii, 335.

This volume is part of a general work on experimental psychology and education the purpose and occasion of which are best described in the words of the author (introductory note): "Invité par M. le Ministre des Sciences et des Arts, et M. le Directeur Général de l'Enseignement primaire, à initier le personnel des Écoles normales et MM. les Inspecteurs de l'Enseignement primaire aux données de la Psychologie et de la Pédagogie expérimentales, je me suis